

5369
A SHORT
REFUTATION
OF THE
PRINCIPAL ERRORS
OF THE
Church of *Rome*.

WHEREBY

A PROTESTANT of a mean and
ordinary Capacity may be enabled to
defend his Religion against the most
subtle P A P I S T.

The FOURTH EDITION, with ADDITIONS.

Buy the truth, and sell it not, Prov. xxiii. 23.

*Contend earnestly for the faith which was once de-
livered to the saints. Jude, ver. 3.*

*Be ready to give an answer to every man that ask-
eth you a reason of the hope that is in you,
1 Pet. iii. 15.*

L O N D O N:

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NOTIFICATION

OF THE

PRINCIPAL ERRORS

OF THE

Church of Rome.



A Report of the
Committee of the House of Commons
appointed to inquire into the
state of the Church of Rome.

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By Order of the Committee.

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P R E F A C E.

YOU have here a small Tract as an Antidote against the Poison of Popery, never more necessary to be in the Hands of the common People, than at this Time, when the Emissaries of Rome have all their Engines at work to catch the Unwary. If this, small as it is, should be of any service to stop the Mouths of Deceivers, who subvert whole Houses, teaching things which they ought not, for filthy Lu-

cre's sake, *Tit. i. 11.* or be any ways instrumental to convince those that are in Error, and direct all into the Religion of the Bible, and only that, it is the very End of publishing it.

N. B. The Testament referred to is a Testament lately published by R. W. D.D. with Notes, in which the Author does not labour to maintain the several Errors of Popery, like the Authors of the Rhemish Testament, but has passed most of them by, from a Persuasion, no doubt, that they have no Foundation in the Holy Scriptures.



A SHORT
REFUTATION
OF THE
PRINCIPAL ERRORS
OF THE
Church of *Rome.*

Question.

WHICH is the great Division
of Christians?

Answer. That of *Papists* and
Protestants.

Q. Are you of one of these Religions?

A. Yes: I am a Protestant.

Q. What do you mean by a Protestant?

*A. One who takes part with those, who
in the Beginning of the Reformation pro-*
tested.

tested against the many and great Errors and Corruptions of the Church of Rome.

Q. What are those Errors and Corruptions?

A. I will give you a brief Account of the Principal of them.

Q. What is the First Error?

A. The forbidding the Bible to be read in the vulgar Tongue.

Q. What is your Opinion in this Matter?

A. The holy Scriptures were written for the Use and Benefit of all People; and therefore should be translated into their own Tongues.

Q. To what End?

A. That they may be heard, read, and understood of all.

Q. How do you prove this?

A. 1. From Deut. xxxi. 11, 12, 13. *Thou shalt read this law before all Israel, in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God. And Deut. vi. 6, 7. These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou*

thou fitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. From hence it appears, that the *Jews* had the *Scriptures* in the vulgar Tongue, that they might hear, read, and underſtand them, and teach them to their Children: and by Parity of Reason, the *Chriſtians* ought to have them in the vulgar Tongue, that they may hear, read, and underſtand them, and teach them to their Children. 2. Our Saviour bids us *ſearch the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me,* John v. 39. And St Paul tells us, *All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, thoroughly furniſhed unto all good works,* 2 Tim. xvi. 17. If the *Scriptures* were given, that all Men may be thoroughly furniſhed unto all good works; and all ſhould ſearch them, that even the Ignorant may learn from them the Way to eternal Life; ſurely they were intended to be written in a Tongue eaſily to be underſtood, being appointed to be the Rule of every Man's Life and Actions. To this Purpoſe, the primitive *Chriſtians* enjoy'd the great Bleſſing of the *Scriptures* in the vulgar Tongue; and as Heathen Nations were converted, ſo

the Holy Scriptures were translated into their own Languages.

Q. Why does the Church of Rome keep the Scriptures in an unknown Tongue ?

A. Left the People should read them, and thereby discover the great Errors and Corruptions of that Church: But they say, They do it, lest the People should wrest them, and fall into Errors and Heresies. But, 1. It no more follows, that because some abuse a Thing, therefore all must be deprived the Use of that Thing, that because some Persons eat and drink to Excess, therefore all must be deprived of Meat and Drink. 2. Errors and Heresies are commonly started by learned, not by unlearned and ignorant Men; and therefore by this Reason the Scriptures should be taken from learned, rather than unlearned and ignorant Men. 3. St *Peter* informs us, that some Persons *wrested the scriptures to their own destruction*; yet he did not order them to be taken out of the Peoples Hands, as his pretended Successors have done: but he advised them to *take heed of falling into error, and to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. iii. 16, 17, 18.

Q. What is a Second Error ?

A. Their equalling unwritten Traditions with the Holy Scriptures, which are the Word of God.

Q. What

Q. What is your Opinion in this Matter?

A. Unwritten Traditions being uncertain Conveyances of the Will of God, and having no Marks to prove their coming from God, we believe, not only that God would not leave us at this Uncertainty in the Matter of our Salvation, but that He did not; seeing He has revealed the Scriptures to be a sufficient and perfect Rule of Faith and Manners: So perfect, that St Paul has denounced a Curse against those who preach any Thing as necessary to Salvation, than what is contained in them: Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed, Gal. i. 8. and so sufficient, that they are able to make us wise unto salvation, through faith which is in Christ Jesus, 2 Tim. iii. 15, being written, says St John, that ye might believe, that Jesus is the Christ, the son of God? and that believing, ye might have life thro' his name, John xx. 31.

Q. What is a Third Error?

A. That we must believe the Scriptures upon the sole Authority of the Church,

Q. What is your Opinion in this Matter?

A. We do believe the Doctrine of the Scriptures to be of Divine Original; because, 1. The sublime Truths, and the excellent Directions and Encouragements, tending to the Glory of God, and the Good of

Men, which are contained therein, do shew that it came from God. 2. The Predictions of the ancient Prophets were exactly fulfilled in our blessed Saviour. 3. The Doctrine contained in the Scriptures has been confirmed by many plain and undeniable Miracles; and those Miracles have been attested by a great Number of Men, who had no Inducement to bear witness to a Falshood. For by their Testimony they exposed themselves to great Afflictions and Troubles, and to Death itself. 4. Several Predictions of our Lord in his Life-time, have been fulfilled; particularly, His Resurrection from the Dead, on the third Day, His Ascension into Heaven; the Mission of the Holy Ghost on the Apostles and primitive Christians; the Destruction of *Jerusalem*, and the Dispersion of the *Jews*; the Conversion of the *Gentiles*, and the Spreading of the Light of the Gospel thro' the World.

And we believe the Scriptures to contain the Doctrine of Christ, and to be written by those Persons to whom they are ascribed, not upon the sole Authority of the present Church of *Rome*, nor upon the sole Authority of the ancient Church of *Rome*; but upon the Authority of the Universal Church of Christ, which knew them to be written by those whose Names they bear, and has acknowledged them for such ever since; and also because several *Jews* and *Heathens*, in
and

and near the Apostolick Age, have quoted them as the Writings of those Persons to whom they are attributed; and many Sects of Christians, that differed from each other in other Points, did yet agree in, and appeal to, the sacred Authority of these Books.

Q. What is a Fourth Error?

A. The Church of *Rome* is to judge of the true Sense and Interpretation of the Scriptures.

Q. What think you of this Matter?

A. The Church of *Rome* is not the Judge of the Meaning of the Scriptures; because,
 1. It is a Contradiction to the private Judgment which must be in every Man, to make his Religion a Matter of Persuasion, and a reasonable Service. 2. If Religion is to be a Matter of Persuasion, we must not submit to any Authority upon Earth contrary to our own Conviction, much less to the Church of *Rome*; because from such a Submission our Religion would be giving to God the Sacrifice of Fools, not of rational Creatures. 3. If we were to pay a blindfold Submission to the Church of *Rome*, there can be no Doubt it would be mentioned in the sacred Writings; but we find no such thing in them. 4. The Church of *Rome* itself will allow Persons to judge of the Sense of those Texts of Scripture, which they propose to them to draw them to their Church, or must in vain propose their Arguments: Have Men a Right
 to

to judge for themselves before they come into their Church? And have they not the same Right afterwards?

Q. What is a Fifth Error?

A. None are to interpret the Scriptures contrary to the Sense which the Church puts upon them.

Q. What is your Opinion in this Thing?

A. We are commanded to *try the spirits, whether they are of God*, 1 John iv. 1. and *to prove all things, and to hold fast that which is good*, 1 Thess. v. 21. which supposes we must judge for ourselves; and therefore if it appears to us that the Church of Rome puts a false Interpretation upon Scripture, we cannot be obliged to embrace it. 2. We are accountable to God for our own Belief and Practice; and having the Scriptures for our Rule in both, in Conformity to this Rule, according to the Circumstances we are in, we must endeavour to be well-grounded in the one, and not be deficient in the other. If we believe we know not why, and practise we know not wherefore, except upon the Authority of the Church of Rome, we cannot be sure we are not imposed upon; and if *we are led by blind guides, we shall fall into the ditch*, Luke xv. 14. 3. If none are to interpret Scriptures contrary to the Sense which the Church puts upon them, Christianity could not have prevailed at first; the Scribes and Pharisees, and Rulers of the People,

People, *i.e. the Church*, to whom the *Jews* were to tell their Complaints, *Matt. xviii. 17.* opposed our Saviour's Doctrine, and pronounced every one accursed who hearkened unto it, *not knowing the law*, *John vii. 49.* If the *Jewish Church* had not Authority to be the only Interpreters of Scripture in our Saviour's Time, the Church of *Rome* having no better Claim, without they make it evident from Scripture, it appearing Unreasonable, we can give no Credit to it.

Q. What is a Sixth Error?

A. The Asserting of the Pope's Infallibility.

Q. Do any of the Papists assert this?

A. Yes: And *Bellarmino* in particular says, "If the Pope should err, in commanding Vices, or forbidding Virtues, the Church would be bound to believe Vices to be good, and Virtues to be bad." *Bell. de Pontif. Rom. lib. iv. cap. 5.*

Q. What do you believe in this Matter?

A. That the Pope is not infallible: For
 1. There is no Promise of Infallibility made to him in the Holy Scriptures. 2. In fact it is otherwise; he has asserted Things contrary to the Scriptures, which are Infallible.
 3. Popes have contradicted and condemned Popes; and therefore as both cannot be Infallible, so neither of them, as Popes, are so.

Q. What

Q. What is a Seventh Error?

A. The affirming the Infallibility of the Church.

Q. What think you of this?

A. That the Church of Rome is not Infallible; because, 1. We are not informed in the Scriptures that it is Infallible. 2. St Paul supposes, that it is not Infallible, but may err. Thou standest by faith: Be not high minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off, Rom. xi. 20, 21, 22. 3. The Church of Rome has actually erred, in decreeing Things evidently contrary to the Holy Scriptures, and the Reason and Sense of Mankind. Pope has contradicted Pope, and Council has opposed Council; and the Church in divers Ages has contradicted herself.

Q. What is an Eighth Error?

A. That it is necessary to Salvation to be subject to the Pope of Rome.

Q. What do you think of this?

A. We are not commanded in the Holy Scriptures to be subject to the Pope of Rome, in order to our eternal Salvation; but for the obtaining of that great End, we are required to be subject unto CHRIST, by a steadfast

fast Faith in, and constant Obedience to Him. God gave his only begotten Son, that whosoever believeth in him, shall not perish, but have everlasting life, John iii. 16. I am the way, the truth, and the life; no man cometh unto the father but by me, John xiv. 6. and Heb. v. 9. Christ being made perfect, became the author of eternal salvation unto all them that obey him.

Q. What is a Ninth Error?

A. That the Pope is the Visible Head of the Universal Church.

Q. What do the Protestants believe concerning this Matter?

A. If the Pope claims the Visible Headship of the Universal Church, as St Peter's Successor, he claims it upon a wrong Foundation, for St Peter himself was never Head. St Paul was in nothing behind the very chiefest Apostle, 2 Cor. xii. 11. and therefore must be equal to St Peter; whom he withstood to the face, Gal. ii. 11. because he was to be blamed; and therefore must have equal Privileges. 2. Did the Scriptures intend a Visible Head of the Universal Church, they would have pointed him out; but they are so far from pointing out the Pope, that they seem to have made him Antichrist, because the Marks of Antichrist do agree to him, who opposes and exalts himself above all that is called God,

God, or worshipped ; so that he as God sits in the temple of God, shewing himself that he is God ; whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, 2 Theff. ii. 4, &c.

Q. Whom then do you affirm to be the Head of the Universal Church ?

A. Jesus Christ alone.

Q. How do you prove it ?

A. From Matt. xxviii. 18. All power is given unto me in heaven and in earth. Eph. i. 22, 23. God hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that fills all in all ; and he is the head of the body, the church, Col. i. 18.

Q. What is a Tenth Error of the Papists ?

A. That the Pope is St Peter's Successor.

Q. What say you to this ?

A. As St Peter was one among the twelve Apostles, to whom was revealed the Gospel of Christ, even the mystery which had been hid from ages, and from generations, Col. i. 26. and who was immediately sent by Christ to preach it to the World, and confirm it by Miracles ; so none can be his Successor properly, who has not

not equal Revelations communicated to him, equal Power to confirm them, and are equally commissioned to publish them; to any one of which the Pope cannot pretend, and therefore cannot be his Successor.

Q. What is an Eleventh Error?

A. That the Church of Rome is the Mistress of all Churches.

Q. What do you think of this?

A. We are informed, that other Churches in the primitive Times were equal to the Church of Rome: And the Church of Rome cannot be the Mother Church, but Jerusalem, from whence the glorious Light of the Gospel was spread abroad in the World. *It behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem, Luke xxiv. 46, 47.*

Q. What is a Twelfth Error?

A. That Emperors and Kings, with their respective Subjects, are at the Pope's Disposal.

Q. What say you to this?

A. The Scripture conveys only a Spiritual Authority to the Clergy, not a Temporal; and disallows, that even in the Exercise of this Spiritual Authority, they should break in upon those Boundaries which the Laws of each respective Kingdom

dom have set for King and People; the Pope therefore can claim from Scripture no Temporal Jurisdiction over Emperors and Kings, or over their States and Subjects, notwithstanding* those Pretences to such a Jurisdiction, which have been made of late in the Province of *Munster* in *Ireland*, as may appear by a Pope's Bull sent from *Brussels* in the Year 1729: nor has he any Spiritual Authority to absolve any of the Subjects of this Kingdom, or any other Kingdom or State, from their Allegiance; but they are obliged to obey their respective Governors in all just and lawful Things. *Matt. xxii. 21. Render unto Cesar the things which are Cesar's. Tit. iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates. Matt. v. 33. Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.*

Q. What is a Thirteenth Error?

A. That the Persons and Estates of the Clergy are not under the Authority of their respective Civil Governors.

Q. What do you think of this?

A. That both the Persons and Estates of the Clergy are under the Authority of their respective Civil Governors.

Q. How do you prove it?

A. The

* Report of the Committee of the House of Commons in Ireland, 1733.

A. The Scriptures not meddling with the Temporalities of any Man, but leaving them as it finds them, every Place which commands Subjection to Magistrates, implies Subjection of the Clergy of all Conditions, as well as the Laity, to their respective Governors. *Rom. xiii. 1. Let every soul* (either of the Clergy or Laity) *be subject to the higher powers. Tit. iii. 1. Put them in mind to be subject to principalities and powers, and to obey magistrates. 1 Pet. ii. 13, 14, 15. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.*

Q. What is a Fourteenth Error?

A. That the Protestants are Hereticks.

Q. What say you to this?

A. We acknowledge with *St Paul, Tit. iii. 10, 11.* that an heretick is not only subverted, but is condemned of himself; he is not only in an Error of Consequence, but is convinced of it in his own Judgment, and yet obstinately persists in it. This Character cannot agree with Protestants, who owning the Religion of the Bible, and only that, sufficient for, and necessary

to, Salvation, because the Spirit of God has told us, *It is able to make us wise unto salvation, and thoroughly furnished unto all good works*, 2. Tim. iii. 15, 17. will not knowingly maintain any Thing as an Article of Faith, contrary to it, or different from it; it is rather the Character of *Papists*, who, notwithstanding the Sufficiency of the Scriptures for this Purpose, notwithstanding St Paul calls an Addition to them as necessary to Salvation, by the Name of another Gospel, and pronounces *any man accursed, who shall preach any other gospel than the Apostles preached*, Gal. i. 8. yet must be self-condemned in their wittingly adding to those very Scriptures many new Articles of Faith, and new Doctrines of Worship, some of them so far from being even agreeable to the Word of God, that they directly thwart it, and imposing them as necessary Terms of Communion and Salvation.

Q. What is a Fifteenth Error?

A. That the Protestants are Schismatics.

Q. What think you of this?

A. The Papists and not the Protestants, are to be charged with Schism; 1. Because they broke off from the Foundation of the Apostles Doctrine, which the Protestants do still retain. 2. Because they made sinful Terms of Communion,
and

and thereby constrained them to separate from them, according to that Direction mentioned, 2 Cor. vi. 17, 18. *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. We ought to obey God rather than men,* Acts v. 29. 3. Because they are in that State of Antichristianism, out of which God has commanded every Man that values his Salvation to withdraw. Rev. xviii. 4. *Come out of her, my people, that ye be not partakers of her sins.*

Q. What was there in the Romish Religion that occasioned their Separation, and entitles the Roman Church to Antichristianism?

A. It was a superstitious, idolatrous, bloody, traiterous, blind, blasphemous, and consequently a dangerous, if not a damnable Religion.

Q. How prove you it to be Superstitious?

A. Religion is nothing else but a rational Worship of, and Obedience to God; but the Church of *Rome*, without and against Reason, places Religion in many vain Fopperies; as in paying a superstitious Regard to the Tooth of *St Christopher*; the Hair of *St Peter's* Beard; the Milk and Shift of the Blessed Virgin; the wearing Apparel of some Saints; the Bones of others; the
Dust

Dust and Ashes of others; to these may be added, their Pilgrimages to visit, or kiss the Cross, or an Image of a particular Saint on a Patron's Day; their Holy Water, their Salt, Spittle, Holy Oil, Beads, Whippings, Fish Days, Penances on Barefoot, or on the Knees, Crossings, &c. all which, though having no Countenance from the Gospel, though contrary to the Nature of God, *who is a spirit*, and accordingly St John tells us, *They that worship him, must worship him in spirit and truth*, Joh. iv. 24. yet take up such a Part in their Religion, that *Erasmus* in his Annotations, approved by Pope *Leo X*, says, " Their whole Religion is almost brought to their superstitious Treatment of Relicks, thro' the Covetousness of Priests, and the Hypocrisy of Monks, fed by the foolishness of the People."

Q. How do you prove it to be Idolatrous?

A. It commands the Worshipping of Angels and Saints, Images and Relicks, and the Host, which is no more than a Wafer before it is consecrated; and after it is consecrated, it is not altered from what it was, but appears to our Eyes, to our Touch, to our Smell, and to our Taste, the self-same Wafer; and to suppose it otherwise, is giving up our Senses, when there is no Imposition; and at the same time destroying the only Evidence of Certainty, to form a Judgment of which our Senses were granted

granted by Almighty God. Such worship-
 ping of Angels, Saints, Images, Relicks,
 and the Wafer, called the Host, is Idolatry,
*It is doing service unto them which by na-
 ture are no gods*, Gal. iv. 8. It is as if we
 making Gods of them, by directing our
 Petitions immediately to them for Blessings,
 when, for what we know, they do not un-
 derstand our Wants, nor hear our Prayers,
 nor can supply our Necessities; and Blef-
 sings we are assured may be supplied by God,
 who always hears what we ask, always
 knows what we stand in need of, and
 is evermore able to grant our Requests, if
 He sees fit. Should it be said from Dr W's
 Testament, that "the *Papists* pray indeed
 " before Images, to put them in mind of
 " things thereby represented, but they do
 " not pray to them, because they know
 " they can neither see, nor hear, nor help
 " them;" let it be answered, therefore they
 are Idolatrous, they themselves being Judges,
 because they do service to the Virgin *Mary*,
 and other Saints, by calling upon them to
 hear their Prayers, to deliver them from
 Distress, and to bestow upon them parti-
 cular Favours; nay, they do service to the
 Cross by calling upon it on *Good-Friday*,
 and at other Times, "to encrease the Righ-
 " teousness of the Godly, and to pardon the
 " Guilty:" at the same time they allow,
 neither the Virgin *Mary*, nor the other
 Saints,

Saints, much less a Piece of Wood, can hear, or see, or help them.

Q. How do you prove it to be a bloody Religion?

A. The Church of *Rome* enjoins the Extirpation of them whom she calls Hereticks, and not only recommends it to all her Sons, as a meritorious Work, but obligeth Princes of her Communion to take a solemn Oath, that they will use their utmost Endeavours to destroy all Hereticks, and Favourers of Hereticks. In this, their Kings and Princes, when they have had it in their Power, have readily followed her unchristian and inhuman Directions. Witness the horrid Murder and Massacres of many Thousands of *Waldenses* and *Albigenses*; the barbarous and cruel Murder of Thirty thousand, or according to some Writers, Forty or Sixty thousand *Protestants* in *Paris*, and other Parts of *France*; the cruel Murder of many Thousands in the *Low Countries*; the severe Sufferings of those famous Champions of Christ, *Cranmer*, *Latimer*, *Ridley*, and many others in *England*; the horrid and diabolical Design to blow up the King, Lords and Commons with Gun-powder; the bloody and cruel Murder of an Hundred thousand innocent Persons in *Ireland*, and the severe Sufferings of the *French Protestants* and *Vaudois*; these, and many other Instances that might be given, do plainly shew, that the Church of *Rome* is bloody and cruel, and that

Papists

Papists want not a Will, if they had but Power, to destroy us.

Q. How do you prove it to be Traiterous?

A. They teach that the Pope may depose Kings for Heresy, and absolve Subjects from their Oath of Allegiance; and that Subjects, if they have the Pope's Consent, (which they are sure to have if it makes for his Interest) may depose their Kings: That if the King be a manifest Heretick, (as all Protestants are with them) then the Church may depose him: And they have not failed to act according to this their Principle, when they have had an Opportunity, as appears from their Attempts on Queen *Elizabeth* by Pistol and Dagger; on King *James* the First by Gunpowder; on *Henry* the Fourth of *France*, and many others: but above all, from the unparallel'd Murder of that Emperor whom they poisoned with the Sacrament. I call it unparallel'd, having never met with a Religion before, that would poison their God to kill their Emperor.

Q. How do you prove it to be a Blind Religion?

A. It leads Men out of the Way of Truth, Righteousness and Salvation; 1. By depriving them of the Holy Scriptures in the vulgar Tongue, which are *able to make them wise unto salvation*, 2 Tim. iii. 14. 2. By teaching many Errors contrary to Scripture, which may prove fatal to them, by occasioning Neglects of Duty in their Christian Warfare.

Warfare. 3. By enjoining the publick Prayers to be in a Tongue unknown to the common People, so that they cannot pray with the Understanding, which is a necessary Requisite of Prayer. 4. By liberally dispensing its Indulgences, and Absolutions; thereby giving Hopes of Happiness upon other Terms than a sincere Obedience grounded on a true Faith.

Q. How do you prove it to be Blasphemous ?

A. In ascribing the peculiar Excellencies and Properties of GOD, and the Prerogatives of our Blessed LORD, to the Virgin Mary, and other Creatures, in Deeds, if not in Words, by paying Worship and Adoration to them.

Q. How do you prove it to be a Damnable Religion ?

A. It corrupts the Christian Religion, and professes many Things inconsistent with the Gospel of CHRIST; and notwithstanding, binds all in her Communion to a steady Observance of them, under the Penalty of Damnation. 2. It makes new Articles of Faith equally necessary to Salvation with those Christ has made necessary; and imposes new Doctrines of Worship, to be equally binding on the Consciences of Men with those our Saviour has prescribed; and so far, it makes a new Gospel. Now St Paul says, *Though we, or an angel from heaven, preach any other gospel unto you, than that which we have*

have preached unto you, let him be accursed,
Gal. i. 8. So that we may conclude their Religion to be dangerous at least, if not damnable.

Q. Will all Papists then be condemned for ever?

A. I will not presume to say so; though they are so uncharitable as to damn all Protestants, yet I will not pass the same Sentence on them. I know not how far their Ignorance and Prejudice may excuse them, and a general Repentance may be accepted from them of God, who *searches the hearts of men, and will render to them according to their works.* But this I will say, that those Persons who wilfully blind their Eyes, that they will not see the Errors and Corruptions of the Church of Rome; or who seeing them, thro' Fear of what Man will, or can say, or what he will, or can do, or for some temporal Advantage, comply with them, expose themselves to the Anger of God, and eternal Condemnation. They are *an Offence* unto our Saviour, and justly liable to his Rebuke, *inasmuch as they savour not the Things that be of God, but those that be of men,* Matt. xvi. 23.

Q. What is a Sixteenth Error of Papists?

A. That the Church of Rome is the only true Church of Christ.

Q. What think you of this?

A. The ancient Church of Rome was not the only true Church of Christ, much

less is the present Church so, which is over-spread with Errors and Corruptions. As there were many other Christian Churches besides that of *Rome*, in the primitive Times, so there are at this Day; therefore that cannot be the only true Church. The true Church is the universal Society of God's faithful People, *built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone*, Eph. ii. 20.

Q. What are the Marks of a true Church?

A. The Profession only of the Faith and Doctrine of Christ, together with the Administration only of the Sacraments of Baptism and the Lord's Supper, according to the Institution of Christ, make a true Church: Whatsoever is more than this, whether made inseparable from it, or in Contradiction to it, is corrupt and unsound; and therefore if we allow the Church of *Rome* to be a Church of Christ, it must be an unsound, corrupted, and depraved Church.

Q. What is a Seventeenth Error?

A. Their praying to Angels and Saints.

Q. What say you to this?

A. It is contrary to Reason and Revelation.

Q. How do you prove it?

A. Before Saints and Angels be deemed proper Objects of Worship, it is necessary it should be made plain that they not only can hear the Prayers of all that call upon them

them from any Part of the World at one and the same time, but can grant their Requests; but this is so far from being plain, that the *Papists* know they cannot be every where present, they cannot understand the Wants of all at once, neither are they able to supply them. 'Tis this makes them Idolaters; for they *do service to them as gods, which by nature are no gods.* They do Service to them as Gods, by ascribing to them in Deeds, those Properties which belong to God alone, at the same time they own in Words, they are no Gods, because they cannot have those Properties. They deny their Omnipresency, yet they call upon them from different Quarters of the Earth at the same time, as if they were every where, or otherwise, they speak to nothing. They deny their Ability to know all Mens Wants at once, and to help all; yet all ask with an Assurance of Success, as if they could, and would relieve all, or otherwise they ask nothing: And if they pray to them with an Expectation of having their Prayers answered by them, it is no more than what they do to God alone; so far as they ask the same thing of them as of God, in equal Strains of Devotion, and expect suitable Answers to their Prayers from them, as from God, so far they give unto them what essentially belongs to God; so far they pay them the same divine Honour, make what Distinction you please; so far they pay them

the same godlike Worship. Upon this it is, the Angel refused it, *Rev. xxii. 5.* See thou do it not; for I am thy fellow-servant: worship God. And St Paul forbad it. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind: and not holding the head, from which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God, *Col. ii. 18, 19.*

Q. Do not they say, They pray to them as Mediators, not of Redemption, but Intercession?

A. Yes: But this is not true; for they sometimes pray to them otherwise: But granting it to be so; yet the Scripture telling us, there is one God, and one mediator, between God and men, the man Christ Jesus, *1 Tim. ii. 5.* As all other Gods besides the one God, are Idol Gods, so all other Mediators, besides Christ Jesus, are Idol Mediators. 2. None are qualified for Mediators of Intercession, but must have some Merits of their own, upon which to ground the Virtue of their Intercession, *i. e.* they must have done more than their Duty oblig'd them to; but Angels and Saints have no Merit in this Sense, and therefore cannot claim any Blessings in Virtue of it. 3. The Papists trifle, by distinguishing between Mediators of Redemption, and Mediators of Intercession,

tercession, the one being founded on the other, the one conveys a Claim to the other. To this Purpose it may be observed, the Intercession of Christ is founded upon his Redemption of Mankind. *The mediator between God and men, is He who gave himself a ransom for all, 1 Tim. ii. 6. For this cause, that Christ offered himself without spot to God, he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the former testament, they which are called might receive the promise of eternal inheritance, Heb. ix. 14, 15. Dr W.* was so sensible of this, that he builds even the inferior Mediatorship of Saints and Angels, as he calls it, upon the Support of the Merits of Christ; he says, "We may apply ourselves to them to intercede and mediate for us, without any Injury to Christ, since we acknowledge, that all their Intercession and Mediation is always grounded on the Merits of Christ our Redeemer." But this is not consonant to their Prayers in their Mass Books, and in their private Manuals, which run frequently thro' the Intercession, or for the Merits of this or that Saint, without so much as mentioning the Merits of Christ.

Q. *What is an Eighteenth Error?*

A. Their enjoining the Worship of Images.

Q. *What do you think of that?*

A. 'Tis forbidden in the Holy Scriptures.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them, Exod. xx. 4, 5. If we must not make any graven Images, nor any Likeness of any Thing whatsoever to bow down ourselves to them, neither Images, nor Pictures, nor Crucifixes, &c. can be the Objects of Adoration. And 'tis not enough to say " Adoration may be done " to Creatures, or to God, at, or before " the Crucifix, Images, Relicks, or any Creature, (*Rhem. Test.*) which are Representations of God, or Mediums, by which we are brought to worship God; this is bowing down ourselves to them as Representations or Mediums, and was the very Pretence of the *Israelites* in their Golden Calf; but God was so far from allowing himself to be bowed down to, or worshipped by those Mediums, that He reckoned it a Breach of this Command, and his wrath waxed hot against them for it, Exod. xxii. 10. The *Papists* are so perswaded of the Opposition of this Commandment to their worshipping Images, and Pictures, that they have not thought fit to let it stand in many of their Books, particularly in a Primer lately published and sold at *Dublin*.

Q. What

Q. What is the Nineteenth Error?

A. That we are justified by our own Works, and do truly deserve eternal Life.

Q. What do you say to this?

A. 1. Strictly speaking our good Works deserve nothing, because they are our bounden Duty. *Doth a master thank a servant, because he did the things that were commanded him? I trow not,* Luke xvii. 9. 2. They proceed not from any thing of our own, but from our Being, and Faculties, which are the Gift of God, and therefore have no Title to Merit. 3. The good Works which we perform, are done by the Grace and Assistance of God; and they bear no Proportion to the infinite Reward of eternal Life; therefore they cannot truly deserve it. *The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us,* Rom. viii. 18. 4. We are required to perform exact Obedience to the Law of God; but alas! *in many things we offend all,* Jam. iii. 2. And by our future Obedience, tho' it should be exact, we cannot atone for our past Offences, nor render that which has been done amiss, not to have been done; so that being guilty of Neglects, if we merit any thing, we deserve the Displeasure of God. But whether our good Works are, or are not without Sin, the Scripture tells us, *by grace are ye saved, through faith, and that not of yourselves; it is the gift of God.* Not

of works, lest any man should boast, Eph. ii. 8, 9.

Q. What is a Twentieth Error?

A. The affirming Works of Supererogation.

Q. What do you think of this?

A. Those Persons who live the most strict and holy Lives, do often fall into Sin; For there is not a just man upon earth, that does good and sins not, Eccl. vii. 20. In many things we offend all, Jam. iii. 2. And though they should always do well, and never do amiss, yet they would do no more than what the divine Law, considered as a Rule of Life, requires of them; and consequently they cannot do more than they are obliged to do. When ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do, Luke xvii. 10.

Q. What is a Twenty first Error?

A. Their Doctrine of Purgatory.

Q. What say you to it?

A. By Purgatory is meant a Place of Material Fire distinct from that of Hell, where by suffering some Punishment for a time, those who were not fully cleansed here, are said to be purged after this Life, that they may enter more pure into Heaven; but indeed there is no such Place. It is a vain Dream, or rather a crafty Device of deluding Priests,

to enrich themselves, by pretending to a Power of praying Souls out of it. Had there been such a Place of temporal Punishment for the Purgation of Sinners appointed, there can be no Doubt, it would have been mentioned plainly in some one Text of Scripture; but the *Papists* are so sensible that there is no such one Text of Scripture; that they always strain it from Words, the natural Import of which carry a different Meaning; so different that Dr *W.* has given up every Text but one, 1 *Cor.* iii. 5. *Ye shall be saved, yet so as by fire*; where the Word Fire does not signify the Fire of Purgatory, but is to be taken in an allegorical Sense, as the Words, Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble, are in the Verse before.

Q. What is a Twenty second Error?

A. Their Doctrine of Indulgences.

Q. What do you say to it?

A. By Indulgences is meant a Freedom from the Punishment and Guilt of Sin, which the Pope pretends to grant out of the Church Treasury, for any Number of Years, through the Satisfaction of Christ; “and to supply
“ the Wants of such Passions, which Christ
“ hath to suffer, through the satisfactory
“ Works of Saints, which be communicable
“ to the Use of faithful Men, according to
“ every Man’s Necessity and Deserving.”
Rhem. Test. This Doctrine is injurious to Christ, as it supposes a Deficiency in his Satisfaction,

saction, when the Scripture assures us, *by one offering he hath perfected for ever them that are sanctified*, Heb. x. 14. So that there is no Want of the Saints Merits. But, 2. The Saints have no Merits of their own properly, and if they had, they could not make Satisfaction for the Sins of others. *For every man shall bear his own burden*, Gal. vi. 5. *God will render to every man according to his deeds*, Rom. ii. 6. *None can by any means redeem his brother, nor give to God a ransom for him*, Psalm xlix. 7. 3. Neither has the Pope Authority to grant such Indulgences, it being as impossible for him to know to whom they ought to be dispensed, as to know the Hearts of Men. *Who can forgive sins, but God alone?* Mark ii. 7.

Q. What is a Twenty third Error?

A. That some Sins are venial.

Q. What say you to this?

A. No Sin in its own Nature is venial; but every Sin is mortal. Cursed is every one that continues not in all things which are written in the book of the law, to do them, Gal. iii. 10. *The soul that sinneth, it shall die*, Ezek. xviii. 4. *The wages of sin is death*, Rom. vi. 23. *Whosoever shall keep the whole law and yet offend in one point, he is guilty of all*, Jam. ii. 10.

Q. What is a Twenty fourth Error?

A. Their praying in an unknown Tongue.

Q. What

Q. What say you to it?

A. The publick Worship and Service of God ought to be performed in a Tongue understood by the People; because, 1. They ought to join in the Worship of God, and to perform a reasonable Service to him; which they cannot do if they understand not their Form of Worship. 2. All things in the Church ought to be done to Edification; but the People cannot be edified by that Service which they understand not. Let all things be done to edifying, 1 Cor. xiv. 26. And ver. 16. How shall he that occupieth the room of the unlearned, say amen at thy giving thanks, seeing he understands not what thou sayst?

Q. What is the Twenty fifth Error of the Papists?

A. Their Doctrine concerning Marriage.

Q. What do they hold concerning it?

A. They look upon the Marriage of Priests as unlawful; when God not only allows, but also in some Cases commands it, making no Exception of the Clergy. All men cannot receive this saying, save they to whom it is given, Matt. xix. 11. To avoid fornication, let every man have his own wife, 1 Cor. vii. 2. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 1 Cor. ix. 5. A bishop must be blameless, the husband of one wife, 1 Tim. iii. 2. Marriage is honourable in all, and the bed undefiled; but where-

whoremongers and adulterers God will judge,
 Heb. xiii. 4.

The forbidding of Marriage to Priests in the Church of Rome has occasioned much Lewdness and Wickedness, as Fornication, Adultery, Incest, Sodomy, Murder, and other vile Practices, which ought to be abhorred of all Men ; and puts me in mind of the Prediction of the Spirit, *That in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, forbidding to marry,* 1 Tim. iv. 1, 3.

Q. What is the Twenty sixth Error ?

A. They persuade many to lay themselves under the Obligation of a Vow of Virginity, affirming it to be more grateful to God than a married Life.

Q. What is your Opinion of it ?

A. It is so far from being more grateful to God, that it thwarts his original Intention in creating Male and Female, which was, that the one might marry the other.
 2. It is unnecessarily vowing a State of Life, which it is not always in their Power to comply with ; and therefore it is making a rash unlawful Vow, at the same time they deprive themselves of the Opportunity of taking the prudential Course : *If they cannot contain, let them marry ; for it is better to marry than to burn,* 1 Cor. vii. 9. 3. If the Virgins State is more grateful to God than the married, it is because they may attend upon
 the

the Lord without distraction, 1 Cor. vii. 35. but if they are uneasy in their Conditions, the Temptations of Concupiscence making them so, the Unalterableness of their State will so distract their Religion, that it will be an unacceptable Service to God. 4. In every State of Life an equally sincere Performance of Duty, according to our Ability in that State, is equally acceptable; so that in this respect a Virgin's State is no more grateful than a married.

Q. What is the Twenty seventh Error?

A. Their bringing up so many Monks and Friars to be maintained in Idleness, and making it the indispensable Duty of others to be at the Expence of it.

Q. What think you of this?

A. 1. God designed none for an idle Life; much less those that are able to maintain themselves. 2. The Monks and Friars are useless in their Generation, and burthensom to the Society; useless, as they pretend to do no Service to others, but what others are appointed to do: Burthensom, as they are maintained by the Sweat of other Mens, and sometimes poor Mens Brows, when every Man should eat his own Bread. 3. Such as these are the Persons the Apostle speaks of, who, *having a form of godliness, but denying the power thereof, creep into houses, and lead captive silly women laden with sins; and the Apostle's Advice is, from such turn away,* 1 Tim. iii. 5, 6.

Q. What

Q. *What is the Twenty eighth Error?*

A. They affirm that *Protestants* are not in a State of Salvation, being out of the *Roman Catholick Church*.

Q. *What think you of this Matter?*

A. 1. *Protestants* are in a State of Salvation, being a Part of the *Catholick Church*, though not of the *Roman Catholick Church*. 2. The Profession of the Faith and Doctrine of CHRIST, and only that, together with the Administration of the Sacraments of Baptism and the Lord's Supper, makes the true *Church* of CHRIST: In the true Church of CHRIST, is a certain, sure, safe Way to Heaven; *Protestants* profess the Faith and Doctrine of CHRIST, and only that, and partake of the above-mentioned two Sacraments, and therefore are in that *Church*, in which they may have Assurance of Salvation. 3. The *Roman Catholick Church* is not the whole *Catholick Church*, but a Part, and a very corrupt, unsound Part too; so that if any Man is saved in her, he may be said to be *saved*, yet so as by fire, 1 Cor. iii. 15.

Q. *What is a Twenty ninth Error?*

A. Their Doctrine of Seven Sacraments.

Q. *What is a Sacrament?*

A. An outward and visible Sign of an inward and spiritual Grace, given to us, ordained by CHRIST himself, as a Means where-
by

by we receive the same, and a Pledge to assure us thereof.

Q. How many Sacraments has Christ ordained?

A. Only Two, Baptism and the Lord's Supper.

Q. Which are those that the Papists have added to them?

A. These Five: Confirmation, Penance, Extreme Unction, Orders, and Matrimony.

Q. Are these Five true and proper Sacraments?

A. No. 1. None of them were ordained by Christ. 2. There is no one Text of Scripture, wherein it appears that any of them had outward and visible Signs, except one Text, upon which they falsely ground Extreme Unction. 3. None of them were appointed as a Pledge to assure us of spiritual Grace. It is to be observed that Dr W. endeavours to prove none of these to be Sacraments, except Extreme Unction, from a Persuasion, no doubt, they had no visible Signs.

Q. What is a Thirtieth Error?

A. Their Doctrine of Transubstantiation; wherein they teach, that by the Consecration of the Bread and Wine in the Lord's Supper, there is made a Conversion of the whole Substance of the Bread into the Substance of the Body, and of the Substance of the Wine into the Substance of the Blood of Christ.

Q. What

Q. What do they ground this Doctrine upon?

A. These Words of Christ, This is my body, Matt. xxvi. 26. and the Discourse of our Saviour with the Jews, John vi.

Q. Can that Doctrine be justly drawn from those Places of the Scriptures?

A. No. Those Words of Christ, This is my body, according to the Language of the Scriptures, mean; This signifies or represents my Body: So Gen. xli. 26. The seven good kine are seven years; and the seven good ears are seven years. And Matt. xiii. 38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; and the Memorial of the Passover is called the Passover, Matt. xxvi. 17. That Discourse of Christ in the sixth of John, is all along metaphorical, and the eating and drinking his Body and Blood, signifies no more than stedfastly believing on him, and sincerely obeying him. I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. These Words cannot relate to the Sacrament of the Lord's Supper, being spoken the Year before our Saviour suffered.

Q. Why do you not believe that Doctrine?

*A. Because, 1. It is not taught in the holy Scriptures, but is contrary to them; for the Bread is called Bread several times by St Paul, even after Consecration. As often as ye eat
this*

this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup, 1 Cor. xi. 26, 27, 28. 2. It is against the Nature of a Sacrament, which represents something, but is not the Thing itself. 3. It is contrary to our Senses: For we see, feel, smell and taste Bread and Wine in the Sacrament after Consecration. 4. It is contrary to our Reason, and is fraught with many Absurdities and Contradictions; and therefore it cannot be true.

Q. What is a Thirty first Error?

A. The Necessity of the Priest's Intention in administering the Sacrament, to the Efficacy of it.

Q. What say you to this?

A. 1. I cannot think that a most good and gracious God would have the Efficacy of the Sacraments, and the Salvation of his People, to depend on the Intention of the Priest, who may be ignorant, negligent, or ill-natured, and thereby render the Sacraments fruitless, and ruin the Faithful. 2. There is no mention of any such thing in the Holy Scriptures. 3. This Doctrine must needs fill them that believe it with Doubts and Fears, and render them very uneasy and dissatis-

dissatisfied about their Salvation. 4. Not the Intention of the Priest, but Repentance and Faith in Christ, are necessary to the due Effect of the Sacraments, and to eternal Salvation. *He that believes, and is baptized, shall be saved, Mark xvi. 16. Let a man examine himself, approve his Life by the Standard of the Christian Doctrine, and so let him eat of that bread, and drink of that cup, 1 Cor. xi. 28.*

Q. What is a Thirty second Error?

A. Their depriving the People of the Wine in the Lord's Supper.

Q. What think you of this?

*A. This Sacrament is not compleat except it be administred in both Kinds; to this Purpose our Saviour having administred it himself in both Kinds, commanded his Disciples to do the same. Now our Saviour having instituted both Kinds; no Man upon Earth, no Body of Men have Authority to dispense with any one Kind. Nay, our Saviour was so particularly expresse in relation to the Wine, that, as if He foreknew there would be a Church who in after times would deprive the Laity of it, He enjoins all to drink of it. *Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body; and he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, Matt. xxvi. 26, 27. And St Mark informs**

us,

us, *they all drank of it*, Mark xiv. 23. It is observable that Dr *W.* appropriates the Word *all* from the *Rhem. Testament*, "to all that were present as Priests," but this proves, that all are to receive both Kinds, or none but Priests are to receive either.

Q. What is a Thirty third Error of the Papists?

A. Their Doctrine of the Mass; wherein Christ, "in and by the self-same Body," which was visibly sacrificed on the Cross, "under the Shapes of Bread and Wine," (*Rhem. Testament*) is offered up to God, an unbloody and propitiatory Sacrifice for the Sins of the Living and the Dead.

Q. What do you say to this?

A. 1. If our Saviour was offered in the Sacrament, in the self-same Body with which he was offered on the Cross, he would be as visible in the one as in the other; but he is not visible in the Sacrament, therefore he is not offered there. 2. Upon this account the Sacrament of the Lord's Supper cannot be a true and proper Sacrifice, though in one Sense it may be called a Sacrifice, as it is a solemn Commemoration of Christ's Sacrifice on the Cross. 3. Neither is there any need it should be a true Sacrifice, for Christ by his Sacrifice on the Cross, has already made a sufficient Atonement for the Sins of the whole World. *By one offering he hath perfected for ever them that are sanctified. After he had offered*

offered one sacrifice for sins, for ever sat down on the right hand of God, Heb. x. 12, 14. He needs not daily to offer up sacrifice, for this he did once, when he offered up himself, Heb. viii. 24. 4. It is evident our Saviour did not design it to be a proper Sacrifice, for when he administered it, he was not in a sacrificing Posture. *As they sat and did eat, Jesus took bread, &c.* Mark. xiv. 18, 22. 5. Therefore it is a vain Thing that the Papists in their Mass pretend to expiate the Sins of the Living and the Dead, by an unbloody propitiatory Sacrifice, which, strictly speaking, is no Sacrifice at all.

Q. What is a Thirty fourth Error ?

A. Their Doctrine of Auricular Confession, whereby Persons are obliged to confess all their mortal Sins, together with the Circumstances of them, as far as they can call them to mind, to a Priest, in order to their Pardon and Salvation.

Q. What say you to this ?

A. The Reasons for confessing Sins to any Person, are grounded upon the Right he has, being offended by Sin, to an Acknowledgment of the Offence. He has been offended, it is his Property to forgive the Injury ; and it is not to be expected the Injury should be forgiven without some Acknowledgment. Upon this Account, 1. When God alone is offended by Sins, it is to Him alone Confession should be made, because He alone can pardon them.

them. *I said, I will confess my transgressions
 unto the Lord, and thou forgavest the iniquity
 of my sin, Psalm xxxi. 5. If we confess
 our sins, he is faithful and just to forgive us
 our sins, 1 John i. 9. 2. When our Bro-
 ther has been offended, it is fit we should
 confess to him likewise, and not to God only,
 it is part of Amends for what we have done
 amiss; and if our Brother will forgive on such
 easy Terms, we have Reason to comply
 with Thankfulness, confess your faults one
 to another, Jam. v. 16. 3. The same Rea-
 sons will hold for publick Confessions of Faults,
 which have been notorious enough to give
 Scandal; but that Confession is to be made
 to a Priest, who is not a Party offended,
 who cannot forgive the Offence; it being
 another's Right, there is no Reason for it,
 and the Scripture no where commands it.
 4. This is no Argument against applying to
 a pious Minister of Christ for ghostly Direc-
 tion, to the quieting of our Conscience, and
 to the avoiding all Scruple and Doubtful-
 ness.*

Q. What is a Thirty fifth Error?

*A. That Attrition, with the Absolution
 of a Priest, is sufficient to the Pardon of
 Sin.*

Q. What do you think of this?

*A. 'Tis not a Sorrow for Sin that is Re-
 pentance, but Amendment of Life, a Change
 of Mind and Manners, which must be previ-
 ous*

ous to our obtaining Pardon of Sin. *Repent ye therefore, and be converted, that your sins may be blotted out, Acts iii. 9. He that confesses and forsakes his sins, shall have mercy, Prov. xxviii. 13. Let the wicked forsake his way, and let him return unto the Lord, and he will have mercy upon him, Isa. lv. 7.* Such a Change of Mind and Manners being only known to God, He alone can forgive Sins committed against him; and it is vain and presumptive in any Man upon Earth to pretend to do it Authoritatively. If a Man continues in Sin, Heaven is shut against him, and the Absolution of a Priest cannot open it; if he forsakes his Way, and returns unto the Lord, Heaven is open, and let the Priest do what he will, he cannot shut it; so that the Absolution of a Priest, not altering the Condition of a Person, with respect to the Favour or Displeasure of God, to perswade Sinners to depend on it, and trust to it, is imposing on their Souls to their final Destruction.

Q. What is the Thirty sixth Error?

A. They perswade People to make long and tedious Pilgrimages, to visit Places devoted to the Honour of particular Saints, under a Pretence that Miracles are performed by the Virtue, Merits, or Intercession of such Saints.

Q. What say you to this?

A. 1. There ought to be evident Proofs that Miracles are done by particular Saints, at particular Times and Places; such Proofs, I mean, as to leave the Matter out of all doubt,

or we cannot believe that they are done by them, having no Promises of God that they shall be done by them. 2. If there is no other Proof of Miracles than the Credit of him who relates them, except he be an inspired Writer, this is no Evidence; because all Men are liable to be imposed on themselves, and for what we can know, may sometimes incline to impose upon others. 3. Neither is it any Evidence that Saints do Miracles, that God may, and can give them Ability to perform them if he will; because there are many Things not done, which God might, and could do if He would. 4. Without such Evidence we have Reason to disbelieve that Miracles are done by them at particular Times and Places; because the same Goodness which disposes them to do Miracles at a particular Time of the Year, in a particular Place, will dispose them to do Miracles on some one other Day of the Year, at least, in the same Place. 5. *Papists* pretend, that Miracles done by particular Saints are a Confirmation of the Faith of the *Roman Catholick Church*, and a Mark of its being a true Church; but if so, how is it they are done in a Corner? How is it they are done in the Night-time on a Patron's Eve; and on Persons who may intend an Imposture; Would it not rather be a Confirmation of their Faith, were Miracles performed in open Sun-shine, so that every one might say with the Council at *Jerusalem*; *that indeed a notable miracle hath been done, is manifest unto all them that dwell round about us, and*

we cannot deny it, Acts iv. 16. 6. If there is so little Certainty of the Miracles of Saints, that they are only barely possible, and there is occasion for the Darkness of the Night, or other Secresy, to gain them Credit; to expect them to be believed, is such an Insult upon the Understanding, as ought not to be endured by a rational Creature; which is so far from being any Invitation to Pilgrims, to resort to the Shrines, or Wells, or other Places of Saints, that they have Reason to think both Saints and Miracles to be the Contrivances of juggling Priests, who through covetousness, with feigned words, and feigned Deeds, will make merchandise of men, 2 Pet. ii. 3.

Q. What is the Thirty seventh Error of the Papists?

A. That Faith is not to be kept with Hereticks.

Q. What say you to this?

A. 'Tis an odious and detestable Doctrine, contrary to the Reason of Man, and the Revelation of God; which obliges us to observe our Oaths, and to perform our Promises and Contracts; to render to all their Dues, and to do to other Men, as we would they should do to us; and to forbid Perjury and Injustice, under the Penalty of eternal Condemnation: And it should make Protestants very cautious of trusting them in any Matter of great Importance, and to take all prudent Care to secure

secure themselves from them, whom neither Promises nor Oaths will keep from destroying them, when they have an Opportunity to effect it.

And as they have decreed, That Faith is not to be kept with Hereticks; so they use Equivocation and mental Reservation in their Dealings with them. Some of them will deny the Truth, and say, and swear any Thing, which they think conduces to the Interest of their Church; and flatter themselves, they are freed from Sin in so doing, by their Equivocation and mental Reservation. Though they be convicted of Treason and Murder, yet they will deny those horrid Crimes, and profess their Innocence, justify their Refusal to confess their Offences to *Protestants*, whom they call Hereticks, by a vain Imagination, that no Man owes his Enemy Truth; because he then would owe him what may be a Means of his Preservation. They look on the *Protestants* as Adversaries to the Church of *Rome*; therefore they must owe them nothing but Destruction. But from these unjust and cruel Men, *good Lord deliver us!*

Q. Are the Papists guilty of no more Errors?

A. They are guilty of many more: But these which I have mentioned unto you, are abundantly sufficient to induce you, and all Protestants, to separate from their Church and Doctrine, and to bless and praise God
C 2 *incessantly*

incessantly for that pure and holy Religion which you enjoy ; and I desire you seriously to consider and observe these few brief Directions following.

1. Be truly thankful to God for the Holy Scriptures in the vulgar Tongue, and read them with Humility, Diligence, Application of Mind, and a sincere Desire to be informed of your Duty ; and carefully observe those Rules and Directions of Holy Living, which you find in them.

2. Be diligent and fervent in your Prayers to God for the Assistance of his holy and good Spirit, to enable you to resist all Temptations to Sin, to guide and direct you in the Way of Truth and Righteousness, to cause you to understand his Divine Will, and to walk constantly in the delightful Path of Piety and Virtue.

3. If you meet with any Difficulties in the Holy Scriptures, as there are some Things hard to be understood, read the Exposition of some judicious Commentator ; or rather, go to some pious and learned Divine, and consult him about them, and follow his Instruction and Advice, so far as they shall seem reasonable to you ; remembering, that all Things necessary to Salvation, are very plain and easy to be understood by every sincere and willing Mind.

4. Look upon the Holy Scriptures as a perfect Rule of Faith and Manners, without the Apocryphal Books, and oral or unwritten

ten Traditions; and if any Doctrine is not contained in the Scriptures, and cannot be proved by them, assure yourself, that that Doctrine is not necessary to Salvation.

5. Be a strict Observer of the Lord's Day, and attend duly on the Publick Worship of God, and be very thankful to Him, that you have a pious and excellent Form of Worship in a Language which you understand; join affectionately in all the Parts of the Publick Worship, and receive the Sacrament of the Lord's Supper, when you have an Opportunity for it; and then consider with yourself, what strict Obligations are laid upon you to live a Holy and Christian Life.

6. Hold fast the Profession of your Faith without wavering; and make no Division in the Church of Christ upon the Account of indifferent Rites and Ceremonies, that are enjoined by your Governors for Decency, Order, and Edification: But if any Church should make sinful Terms of Communion, as the Church of *Rome* has done, you must not join in Communion with it; because you must *obey God rather than man*.

7. Be a Lover of Truth, and embrace it wheresoever you find it; and let no temporal Consideration induce you to forsake it: And then I am persuaded, that you will never leave the Reformed Religion to embrace *Popery*. Our Religion did not begin with those famous Men, *Luther* and *Calvin*: It is as old as the Preaching of Christ and his

Apostles, and is contained in the Holy Scriptures: But *Papery* is new; and the Errors and Corruptions of the Church of *Rome* came in by Degrees, in the latter Ages, and overspread the Christian Church; so that the present Church of *Rome* is very different from the ancient *Roman* Church.

8. Examine your Life often, and compare your Actions with the Rule of the Divine Commandments; for hereby you will keep your Conscience soft and tender, which is a great Preservative against Sin; and clearly discover that you have often done amiss, and that you stand in great need of a good and merciful God, and an all-sufficient Saviour, to make Atonement for your Sins, and to intercede for you: And you will also be fully convinced of the infinite Love of God to the Children of Men, in giving his Son to die for them; and of the great Love of Christ towards us, who gave himself for us, that he might redeem us from Sin and Death, and put us into a Capacity of obtaining everlasting Life: And the exceeding Love of God, and his Son Jesus Christ, towards us, will not fail to incline you, in all your Straits and Difficulties, to make your Application to them, to desire of the Father a Supply of all your Wants, in the Name of his beloved Son; who is a merciful and compassionate High-Priest, and ever lives to make Intercession for us. You will then see the Impiety and Folly of those, who fly to the Intercession

tercession of the Angels and Saints, as though they had tenderer Bowels of Compassion than the Son of God ; who loved us so dearly, as to choose to be made Man, like one of us, and in that Nature to die the painful and shameful Death of the Cross for us.

Lastly, Think frequently of the Shortness and Uncertainty of your Life, and how soon you may be called out of this World, to give an Account of your Actions, and to be rewarded according to your Works. Assure yourself that no Absolution of Priests, no Merits of Saints, no Satisfaction, no Indulgences of Popes, will bring you to Heaven and Eternal Happiness, if you live after the Flesh, if you indulge your inordinate Desires, if you persevere in the Practice of any known Sin. Such a Faith in Christ as works by Love, and induces you to keep the Commandments of God, is necessary to the Remission of your Sins, and your Eternal Happiness. *The pure in heart shall see God: And without holiness no man shall see the Lord: and Jesus Christ being made perfect, is become the author of eternal salvation unto all them that obey him.* Consider what you have here read, and *the Lord make you to abound in faith, and love, and all good works; and grant that your whole spirit, and soul, and body, may be preserved blameless, unto the coming of our Lord Jesus Christ.*

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